

of his noble followers were similarly actuated by mixed motives. The plunder of Church property was in France, as elsewhere, an especially alluring prospect to this class. But, even making allowance for the presence of self-interest, it would be shortsighted indeed to see, with the Venetian Correro, in such sordid motives, the motive force of the tremendous struggle that drenched France for fully thirty years with the blood of its own children. This long civil war was a war of great principles as well as of personal interests and party spirit. It was not merely the people, as Correro asserts, that fought for principle. Men like Coligny, Du Plessis-Murnay, and La Noue, stern fighters of Calvinist mould, drew the sword in the spirit of the crusader rather than of the politician. Such men were actuated by the intense religious conviction, the belligerent spirit of the age, and they were the true leaders of the Huguenot army. It was not the opportunist spirit that drew the Huguenot soldier from the plough or the workshop to the battlefield and made him the stern fighter he proved to be for God and conscience. Political and personal opportunism doubtless had its share in the conflict, but it was the sterner, self-sacrificing spirit of the martyr transferred to the battlefield that endured and fought on till it won for France the Edict of Nantes. And the opportunism was not all on one side. If a Conde was no exclusive battler for truth and righteousness, were the members of the triumvirate saints and disinterested patriots of the purest water, as their Romanist partisans assert and would have us believe ? Partisan writers forget to remind us of the immorality and corruption rampant under the *regime* of Diana, the Constable, the Guises, St Andre, and the rest of them, in which neither Coligny nor Conde had any part.

The civil war inaugurated by the massacre of Vassy consisted of a series of campaigns interrupted by a series of truces and pacifications, which it is not our business to describe in detail. It was in verity a savage strife, and the appeal to God and religion on both sides renders its barbarity only more revolting to the modern mind. Leaders like Blaise de Monluc on the Catholic side, Baron des Adrets on that of the Huguenots, were terribly thorough and ruthless in the earlier period of it. Pillage, massacre, assassination, were legitimate